[Cachoeirinha]

/76 cont./

361 A third cluster of 18 ranchos, called Capão, makes up
62 the newest part of the native reservation and consists of families
[66] who came from other aldeas, especially from Lalima. It can
[556] be said that this area stands for all that is most progressive in
Cachoeirinha, including among its occupants two of the richest
177 families on the reservation. Although our aim here is to limit
433 ourselves to a descriptive explanation of the Terêna local
166 groups, we can mention that one of the factors basic to the
621 economic development of Capão is the extremely varied and rich
experience acquired by those families in their moves from one
aldea to another, frequently by way of fazendas and neo-
000 Brazilian settlements in the region. (139) Finally, both in

[156]
[829]

139. The interviews we had with these families, as well as some "life histories," permit us to conclude that these experiences were important to the birth of a "mercantile" mentality, which is practically nonexistent in Cachoeirinha. One of the most immediate results is the employment of Indians from the central nucleus on the Capão "fazendas," particularly on that of the ambitious Terêna, Lúcio Souza, a former worker on the Noroeste do Brasil railroad and former owner of a lot in the city of Miranda (he chose to return to Cachoeirinha, because his land in the city did not allow the development of his plantations).

[464]
[159]

[Cachoeirinha]

/76 cont./ Finally, both in
361 Capão and in Argola, the land plots are situated close to the
241 ranchos, which gives these nuclei an appearance similar to that of small farming fazendas, their chief crops being manioc--with which they make flour--, maize, rice, moranga /Cucurbita maxima/, abóbora /gourds/, bananas, etc.

[621] Other areas of population concentration, such as Saipuri, Buritizal, Vazante, and another score of ranchos scattered through the reservation are given the generic name of roças /farm plots/. This is due to the fact that the planted plots are adjacent to these ranchos, in contrast to the central nucleus,
[231] which does not have this. The presence of cattle in this central
[417] nucleus, along with pigs and chickens, loose in the aldea streets, prevents the families from having their planted plots close to the ranchos and compels them to have them in areas somewhat removed and duly protected with barbed wire fences.

162 The community is made up almost exclusively of Terêna
621 Indians. Taking the data of the census we carried out in 1957, as an illustration, we see that out of 907 inhabitants, 729 were Terêna, 16 were /77/ Kinikináu, and nine were Layâna, while the rest were mestizos, the fruits of interethnic and intertribal unions.

439 Trade between the native aldea and the neo-Brazilian population nuclei, such as Duque Estrada and Miranda, is rather active, owing to the lack of economic autonomy of
434 Cachoeirinha (like the other Terêna communities). With the
439 exception of a few families--such as those referred to above as
[556] "the rich," --whose members are not employed on the regional labor market, the rest subsist on the labor of the male element (father, husband, and brothers) whose salaries are channeled to the business houses of Duque Estrada, Agaxi, (140) and

[361]

140. Agaxi is a small settlement, even smaller than Duque Estrada, situated southeast of the reservation, next to the river of the same

/129 cont./

*177 better recreation, and better education for their children.
369 This occurs as much by hearsay as by personal experience,
203 since it is unusual for the adult Terêna male to be unfamiliar
208 with Aquidauana or Campo Grande, to cite only the more
developed cities, which, on this account, can offer greater
[404] attractions. His mobility is very high: either he goes to town
[439] to make his purchases (since he gets cheaper articles there
than he does in the settlements strung out along the railroads),
or he passes through it on his way to work on fazendas or in
colônias away from his aldeas. On his return, he tells his
friends and relatives what he saw in the city, what /130/ he
did, and he illustrates his report with one or two gewgaws he
purchased. This "bringing" of the city little by little to the
aldea makes the community receptive to urban things and be-
gins to create an expectation, at first confused, but gradually
becoming clearer, in proportion as the advantages they can
369 offer become clearer. Naturally, this is not sufficient to draw
167 the Terêna from his aldea once and for all. The experiences
578 we had with the aldea population, especially with the
181 Cachoeirinha community, show that the Terêna emigrates
only when he feels hostility on the part of his group or of the
superintendent of the native post, or else, when he does not
find the conditions necessary for his development. We have
an example of this in the move from Cachoeirinha of the
Indians, Alexandre and Lúcio, and from Ipegue, of the Indian,
Simão. The first two left with their families, respectively
for Miranda (on a farm close to the city) and for Araribá (an
aldea in São Paulo state) for different reasons: Alexandre,
because Cachoeirinha does not offer good conditions (pasture
land, water) for his cattle-raising, while at the same time he
no longer enjoyed the support of the man who was superintendent
[555] at the time and he had quarreled with Captain Timóteo; as
for Lúcio, regarded as the richest Indian in the aldea, and
for this reason envied and respected--for he even employed
on his plantations his own compatriots--, his recent move